The true Character OF MERCURIUS AULICUS.

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The true Character of *Aulicus*.

His very Name ſpeaketh him a Courtier; what can wee therefore expect from him, but lies, for the moſt part? You know that the practiſe of many, if not of all Courtiers, is, never to ſpeake as they thinke, and to diſſemble with their beſt friends. *Aulicus* is then: *A Scholler turn'd Courtier, and a man choſen, and payd by the* Oxford *Iunto to lye for the promoting of the* Spaniſh *faction.*

He is indeed a learned *Lier*, and Maſter in that art; a degree beyond thoſe, which the Univerſitie hath conferred upon him. For, as *Oxford* hath new Governors & new Doctors of the chaires; and as ſome of the Courtiers, are the Kings profeſſors now a dayes; they do teach *Oxford* Schollers a new Doctrine, and new Lawes. *Aulicus* being of his profeſſion a Student in the

the Law, and a very apt Scholler; hath learned very well, and is become as good a Scholler as his Tutors, & Professours, not onely in the Theorie, but also in the Practicall part. For, the greatest, and main point of the Law, which the new *Oxford* Doctors do teach, is. That it is Lawfull to devise what lies they can, and to publish them, even in Print, for the advancing of their Cause. Which *Aulicus* knoweth how to do as handsomly, and as finely as any man of his coat. For, he is, a very pleasant deceaver. His Bookes are much like unto a cup full of Poyson, which is a little sweetned in the brim.

His fine Rhetoricall words are like unto the Flowers, that covereth a Serpent lying under them. The *Turke* beleeveth not the *Alcoran* with a greater confidence of the truth thereof, then the Malignants doe their *Aulicus*. Which for want of Common-Prayers, is to them instead of a *Letany*, which they would rather read then the best chapter of the Scripture. For, as in time of the Popish persecution; the good, and honest Protestants made what shift they could to get the Bible, and to read it in private. The Malignants do likewise, what they can to have some of the *Aulicuses*, and they hazard many times the imprisonment of their bodies, rather then to be without them. They do pay sometimes as deere for that Pamphlet, as for a Psalme Book, one of the last was sold for 18 pence a peece. We know, say the Malignants, that, whatsoever *Aulicus* writeth is true. For, he hath his intelligence of the Kings Secretaries, and of the Junto.

We are not ignorant Sirs, that *Aulicus* lyeth by authority: and that hee is like that Serving-man, who did double whatsoever his Master said. Let the *Oxford* Junto tell *Aulicus* that the King is 6000 strong, he will tell, and write presently 12000. Let them say that we have lost 100 men, he will set down 200. witnesse what he did write about Col. *Massey*.

Aulicus is not like those Echoes, which repeate but the last words, but like those that double them, and send them one from another.

Aulicus is like an unconscionable Physitian, who for lucre sake, feedeth up the Malignant humours, wch lye in the body of his patient: and giveth him things to prolong and foment the disease, rather thē to cure it. As the Plague, which is ingendred out of the corruption of the ayre, and through the Malignant conjunction of the Starres; encreaseth much by the bad aliments upon wch the poore people feed. That poyson likewise, which is proceeded out of the corruption of some rotten members of the Common weale of *England*, and out of the Malignant conjunction of some Pestilentious starres, which have sent their Venimous influences into many *English* hearts; doth encrease by the bad nourishment, which they take. Amongst which the reading of *Aulicus* is the very worst: for, it doth so intoxicate them, that there is no theriaque strong enough to expell the Poyson. I dare say, that *Aulicus* hath done the Parliament more hurt then 2000 of the Kings Souldiers. What is it, that keepeth more the poore, and ignorant Papists in

their

their fooliſh ſuperſtition, then the reading of the Legende of their ſuppoſed Saints? For, their fained lives, and miracles are deſcribed with ſo much Art; ſo fine a gloſſe is ſet upon them, they are ſo artificially diſguiſed, and ſo much Rhetorique is uſed, that men who ſee a lye reveſted with the garments of truth, are eaſily miſtaken. Which proceedeth notwithſtanding out of want of wiſdome. For, wiſemen know that Art is more Prodigall then nature, and that truth needs not many words. I never ſuſpect a cauſe ſo much, but when I heare a Lawyer very Rhetoricall in defending of it. The more I heare a quack-ſalver praiſing himſelfe and his Antidotes, the leſſe eſteeme I have of either of them.

One of the Malignant wits, but of another Univerſity, did once call *Aulicus* a white Witch; there are but very few witches of that colour in *Oxford*, for they ſtudy rather the black, then the white heart. *Aulicus* can, and doth play the Magician very artificially; for, he caſteth a miſt afore the eyes of them that read his book: which maketh them to thinke that they ſee things really as they are; when they ſee but the meere ſhadow, and reſemblance of them indeed. I heard once a ſtorie told of old *Allen* of *Glocester-hall* in *Oxford*, he that had the name of a famous Conjurer, which was thus. He being a walking a mile or two of *Oxford* with a Gentleman, met with a poore man loaden with glaſſes, whom he let paſſe by: and afterwards asked the Gent. if he would ſee that poore man breake his glaſſes. The Gent, deſirous to ſee the

ſee that ſport, but ſomewhat loath to haue the poore man vndoe himſelfe. Well, old *Allen* made vſe of his art, the Pedler tooke his ſtaffe, and fell a thraſhing vpon his glaſſes; the Gentleman cou'd not forbeare laughing to ſee how earneſt the fellow was at his worke. Yet, when he had done, old *Allen* payd him his wages, for he ask't him how much his glaſſes coſt him, and ſo payd him to the full and gaue him ſome thing to drink beſides. A part of that Simile, may bee applyed to *Aulicus*: for, he doth charme and inchant men vnto their deſtruction. They fall through his charmes a Deſtroying their own Goods through the madneſſe he doth inſpire, and infuſe into their braines. But, as for the ſecond part, which is to make good the loſſes, which he hath cauſed, it is impoſſible for him, ever to make any amends for them, to *England*.

He muſt live and dye charged with a debt, which he can never pay in this world. To what elſe ſhall I compare *Aulicus*? To a *Briſtoll Diamond* of the right cut: but with a flaw in it. To a Picture drawer; for, he workes bravely in colours. He is as a Poet beſides, he can ſing Victories, that never were. He is an excellent Secretarie; he can indite letters at *Oxford*, and date them at *Edinburgh*. He is the Maligants *Pythagoras*, for is is enough for them to believe any thing for true, if *Aulicus* hath but ſaid it.

He is of thoſe, that would have the King to be a Tyrant rather then a father: and men, that live in his Dominions to be uſed like ſlaves, rather then like loving Subjects. They would have him to be King of Aſſes, that beare as much burden, as their maſters will lay upon their backs, and then they fall downe under the heavie weight of it.

He is one of thoſe Politicians, which would have might to be the rule and meaſure of right.

He is of that ſort of Lawers, who would outlaw the Common Law by Canon Law.

He is one of thoſe ſtate-hereticques, who allow free-will to Kings.

He is one of the pirme *Oxford* Sophisters, who endeavour to maintain by their sophisticall arguments, that a man can be King without Subjects; and that *Adam* was a King of men, even when there was not so much as a Woman upon the face of the earth. My old Logick hath taught me that a man cannot be called a father unlll he hath children born unto him: and that he is no more a father when his children are dead. For; if one of the correlate is existant, the other will follow necessarily. And, if you take one away, the other cannot stand.

I read that an Emperour of *Rome* went so farre in his Ambition and cruelty, as to wish that all his Subjects might be but as a Cabbidge, that he may cut them off all at one blow. Say, what Emperour would he have beene, if his desire had been fulfilled?

Those new Sophisters maintain that the King may do what he pleaseth without the Assent of his great Councell: and yet, they will not allow him to do any thing without the Councell; nay without the directions of three most pernicious Counsellours.

They would perswade the King by their Sophistrees. That he will be very glorious, when the glory of his Kingdomes is lost: That, he shall be a very potent Monarch, when they are most weakened.

That the rule, and measure of his Government shall be most according to the Law; when the force of it shall be taken away, that his Majesty, will keep best the Oath which he spoke at his Coronation; when he shall introduce an Arbitrary Government, and when he shall wage Warres with his Subjects.

That the best way for him, to defend his Kingdomes against forraine Nations, is to call in Strangers against his Supreame Councel; who seek for the glory of God, the Honour, and Safety of his Majesty, the good of his Posterity, and the Peace, and Prosperity of his Kingdomes. That the onely meanes of putting down Popery, is to imploy the Papists against true Protestants.

testants. That he cannot better reduce the *Irish* Rebels to his obedience, then by granting them leave, and full liberty to go on in their Rebellion, and by approving of it by honouring them with the title of his good Catholique Subjects. These are some of the Points of the Doctrine which is taught by our *Oxford* Sophisters, amongst whom *Aulicus* may challenge one of the first places; if not the very first of all. For he doth affect the publike ruine for his private advantage; and his hopes of a small preferment, he hath beene hitherto the fosterer not onely of the simple sort of Malignants, but even of the very wisest amongst them: who would have left the Cavaliers partee long agon, had not they beene deluded by the vain hopes they conceaved in reading his book: That they would overcome the Parliament at last; and then they would be mineere't.

For, when they read of so many Victories, which *Aulicus* told them that the Kings forces had got against our men; and when they thought the King to be as strong, as he spoke him to be, they stay'd still longer and longer, and they were loath to leave a partee they hoped to see Conquerors, to runne to the that should be Conquered.

And now they may justly complain of *Aulicus*, and tell him that he hath beene the occasion of their ruine and losse of their goods, and perhaps of their liberties. Which they might have kept, and prevented their misfortune, had not they beene decayed by him in an ignorance of the true state of things. *Aulicus*, who hath alwayes play'd the Court fool, and who hath put off every thing either with a jest or with a jeere; will see himselfe, and his partee jeered in good earnest at last.

FINIS.